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## DIVINITY.

### A SERMON ON SECRET PRAYER.

*For the Methodist Magazine.*

As I am not well pleased with long sermons in the Magazine, you are here presented with a short one. If it is worthy of a place, an insertion will please the author,

WILLIAM THACHER.

Trenton, June 30, 1827.

"Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly."—Matt. vi, 6.

SECRET devotion may well be esteemed the most important of any *one* means of grace. In this we may enter, in a peculiar manner, into the presence of God: "*your Father which is in secret.*" And we may meet him there as *our* Father and our best Friend. In this service, we feel our nearest access to God, and our closest communion with him. Here we converse reverently with him, and open our inmost souls before him, as our infinitely merciful Father, Saviour, and Comforter; and he, of course, accepts us as his children: we humble ourselves before him; and he in love "giveth grace to the humble." We plead our covenant relation in Christ; and God, by the witness of his Spirit, acknowledges our claim: we plead a Saviour's merit; our heavenly Father accepts our plea, and for the sake of Christ, gives us the covenanted blessings. Here we derive strength for the acceptable performance of every service, for victory in every conflict, and fortitude in every suffering.

Without secret prayer, no sinner can obtain conversion;\* no Christian can keep from backsliding; no progress can be made in religion; none can be sanctified; no probationer saved. Therefore saith our Saviour, "Enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

I. Understand well what it is to pray in secret: coming at the same time, only in the name of JESUS, which is your only medium of access to the Father. "Through HIM we both have access by one Spirit unto the Father," Eph. ii, 18. It is not a dull formal exercise: this is so unlike real prayer, that it is little less than solemn mockery, or vain repetition. How unbecoming is it before God, to pray so carelessly as to insinuate that God will connive at our hypocrisy! How dare any thus offer such an affront to the Searcher of hearts! It is not hurried concatenation of words: who would offer such an address to his governor? Would he, saith the prophet Malachi, "accept the blind and the lame at thine hands?" How awful the Majesty in whose presence we bow,

\* In rapid revivals, this may admit of exceptions.

and how solemn and recollected should be our approach to him : beware then of all precipitancy, when in secret before the throne of grace. What wonder is it, that many of this sort of secret worshippers, soon become weary of religion, and turn aside to folly ?

1. When you enter into your closet, "*take sufficient time.*" Consider yourself as in the immediate presence of God. As sure as you slight him in prayer, (or indeed in any thing else,) he will slight you. It is blessings that you want ; and if for blessings you fervently plead, his blessings will surely be given you.

2. Consider how impossible it is to have access to "your Father," unless the Holy Spirit aid you : plead then his promise to "give the Holy Spirit to them that ask him," Luke xi, 13. "Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered," Rom. viii, 26. In no case can these texts be more appropriate than in secret prayer ; for secret prayer, when devoutly and faithfully performed, is an exercise of a peculiar character. The soul is alone with God ; and there are no such restraints as arise from the presence of others ; all our thoughts are willingly opened before him, and no disguise or cover can be used in his presence ; for we know that he sees our inmost soul, and we confess and plead before him as one that has "come even to his seat : we order our cause before him," Job xxiii, 3, 4. Here Christ and his disciple are in private : we may pray, and repeat without vain repetition, in humble fervency of spirit.

3. See that your whole heart and soul enter into every petition. You are not now in social prayer, where your expressions must be used in reference to those that hear you ; but you are perfectly untrammelled ; all your heart and soul should be in prayer : this is, in the fullest sense, to worship God in spirit and in truth ; by which you may come into a fuller fellowship with the Father and with his Son Jesus Christ, than in most other religious services.

4. Labour to pray in faith. "All things whatsoever you ask in prayer, believing, ye shall receive." "Let him ask in faith, nothing wavering," James i, 6. Faith is the *measure* which God fills ; "according to *your faith*, be it unto you." Faith relies on divine goodness, nor doubts the promises : it is God's condition ; of course he will enable us to exercise it, if we are persevering in fervent prayer.

5. Attend secret prayer, if possible, as often as you feed the body : "Evening and morning and at noon will I pray," Psalm lv, 17. Daniel prayed three times a day, Dan. vi, 10. And of all your devotions, let secret prayer be among the most fervent, humble, and persevering ; and watch thereunto, and the Holy Spirit will continually abide with you, and enable you to feel an habitual spirit of prayer : and the spirit of devotion will be inter-

woven with all your deportment : you will be a "vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work," 2 Tim. ii, 21. Particularly in the closet will,

6. The minister of Christ derive his best helps for the pulpit, the best wisdom for government and discipline, and the best success of his labours : but in slighting the duties of the closet, he slights his soul, and the souls of all others, and becomes inefficient in his work, and may cry, My leanness, my leanness !

II. Consider the greatness of the privilege of secret prayer. The closet may well be styled,

1. *The audience chamber of our God.* Appointed by himself, where he has promised to meet us, attend to our prayer, and grant us favours :—favours on which our present and eternal welfare depends, and without which we cannot be happy, here or hereafter.

2. The closet may be considered his *office of attendance*, that is always open, where he attends in person : "your Father which is in secret," and with him you may reverently converse, as with a father and best friend ; and unbosom your whole soul before him : and the endearing name "FATHER," which he directs to be said, is his *pledge* for all needful supply.

3. IN THE CLOSET, is our most unembarrassed and delightful intercourse with the holy Trinity in unity ; our most unmingled cup of consolation and salvation, in Christ and in the Holy Ghost. He promises that,

III. "He will reward thee." 1. In the very exercise of prayer, "the consolations of God" will so abound in thee, that thy seasons of retirement shall ever be seasons of unspeakable delight.

2. "Reward thee:" with spiritual strength, whereby you will at all times enjoy God, your soul will be as a well watered garden, bearing her fruit unto holiness. Grace shall be "in you as a well of water springing up into everlasting life." "*Walking unconcern'd in care, and unconsum'd in fire.*" (Wesley's hymns.)

3. "Reward thee : " with special providential gifts and preservation ; and with defence, from all enemies, human or infernal : "He shall cover thee with his feathers, and under his wings shalt thou trust : his truth shall be thy shield and buckler. Thou shalt not be afraid of the terror by night, nor for the arrow that flieth by day," Psalm xci, 4, 5.

"Reward thee OPENLY." 1. As the face of Moses shone, while he knew it not ; so the Spirit of God, with a faithful man, is as a HALO about him, producing an influence peculiar to itself, before men : while his humility, one of the brightest traits of the Christian character, renders him unconscious of his being thus dignified, with such a peculiar influence.

2. "Openly : " by the wisdom given thee from above, and shining forth, "first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy,"



James iii, 17. "He will guide his affairs with discretion." "In his tongue is the law of kindness." His "wisdom maketh his face to shine."

3. "Openly." By the unutterable *influence* of a holy example "before men, who see his good works, and glorify our Father which is in heaven." The spirit and practice of a good man are a perpetual comment on the pure doctrines of Christ, a demonstration of the reality of religion, and of the practicability of keeping "the whole law, without offending in one point, and thereby becoming guilty of the whole," James ii, 10. St. James shows that the whole law can be kept, if we love our neighbour as ourselves. See the 8th verse, where he explains the 10th.

4. "Openly :—" Is he a minister of Christ? His public and social services have a divine influence which can be rationally accounted for no other way, than that he is a man who, like Jacob, "hath power with God :—" and that to him, as a man of faith, that promise is fulfilled, "Lo, I am with you ;" and of course, his labour is not in vain in the Lord.

5. "Openly." In the day of judgment : when the good man will be seen as he is : when the genuineness of his piety, the purity of his motives, the integrity of his heart, and the value of his services, shall be laid open before an assembled world, and the Judge shall say, "Well done, good and faithful servant—enter thou into the joy of thy Lord."

*Improvement.*—The neglect or deficiency of any person in this invaluable means of grace, cannot be commuted by any, or all, the other religious services which we can perform : God will not accept any other service as a substitute for secret prayer : it must be well attended by all who would inherit eternal life : none can neglect it, but at the hazard of his soul ; or perform it superficially without grieving the Holy Spirit. Nor is there any Christian duty against which Satan uses more art and assiduity to prevent or spoil ; and if he can spoil us in this, he will spoil the whole of our piety, and effectually ruin all our well grounded hopes of heaven. The man or woman who neglects secret prayer, entirely neglects salvation. How can he expect to be forgiven and prepared for heaven, who will not comply with so simple and so easy a direction of Christ? In what sense can such be said to forsake all, and bear the cross for the sake of Christ? What! will he not even pray in secret for mercy? Then "he shall have judgment without mercy who hath showed no mercy" to his own soul. All excuses for the neglect of secret prayer, are so many excuses for not accepting salvation ; and so many excuses to justify against us the sentence of eternal damnation.

To direct us into the matter and manner of prayer, Christ has, as it were, put the very words into our mouth, in that inimitable form, the Lord's prayer ; that we may, by his Spirit, make those



words the very language of our hearts. There are very few things for which we can pray, that are not included in the comprehensive language of that simple, sublime, concise, and copious prayer: every expression in it is a text, which, by dwelling upon before the throne of grace, we may enlarge, and embrace almost every want which we would lay before God; and however our minds may be expanded and diversified in prayer, let none think that he understands praying so well, that he may safely neglect the use of this prayer in secret. He who has taught us to pray, knows well what would please him, and has so informed us.

The privileges of a soul at the throne of grace are incalculable. Here, pardon, peace, and holiness; wisdom, strength, and salvation, are obtained through Jesus Christ. Here, the children of God sap the foundation of the kingdom of darkness, and by faith claim the divine promises that are founded in Christ Jesus, yea and amen; which by the power of prayer, being brought to bear upon the strong holds of the devil, and to grasp the world of sinners, purchased by the blood of Christ, shall, ere long, like the famous lever of Archimedes, "move the world." Saith Jehovah, "I will shake all nations, and the DESIRE of nations shall come," Hab. ii, 7; and secret prayer of those whose life is hid with Christ in God, is one of his grand engines for this work, without which, all piety will expire: for example, all revivals of religion, under God, originate in secret prayer, and they will prosper no longer than the subjects of such revivals are faithful in this means of grace. Why among professors are there so many dwarfs in religion? Secret prayer is not well performed. Why so many backsliders? Secret prayer is trifled with. Why so much dull and fruitless preaching? Deficiency of secret prayer. Why no more revivals? Because there are no more wrestlings with God in secret for this one thing. Whence all the discord in the church? Backsliders, by the neglect of prayer, like Jonah in the ship, occasion the storm.

The faithful followers of a peaceful Saviour will not "fall out by the way: even a difference of judgment or opinion among the pious, will not spoil their brotherly love: their fervent charity covers a multitude of errors, so that they can love one another with a pure heart fervently: and the peace of their own souls, and the peace of the church, is too dear to them to be parted with on account of trifling differences, or even great differences, where nothing amounts to immorality: their love "beareth all things, believeth all things, hopeth all things, endureth all things." Christ is their head, their wisdom, righteousness, sanctification, and redemption, 1 Cor. i, 30. All their cares are cast upon him who careth for them; the fulness of Christ is their portion; and his merit, his grace, they view as the great CATHOLICON of heaven, the thorough and radical cure of all diseases.

Before I close, a word to the sinner on this interesting subject.

Do you, unregenerate man, live to this day without secret prayer? Can it be, that he who made, redeemed, and preserves you, is thus neglected? that he who invites you to him, and to heaven, is treated with such indifference? Do you not consider that *yourself* is the sufferer for all this? Nor you alone; those near to you, by the tenderest ties, by your unholy influence may be for ever involved in that misery to which you are hastening! In the name of the Father, Son, and Holy Ghost, I adjure you to stop: stop now! I beseech you, move not one step farther hellward! Begin now to pray, in your heart, "God be merciful to me a sinner!" Have you no happiness to secure, no soul to save? Have you considered the consequences of such a course of irreligion? Have you no desire to avoid hell, and gain heaven? You certainly have. Then delay not; the way of salvation is now open to you, even you poor sinner, guilty before God. Sue for pardon immediately, for now is the accepted time! Therefore fly to Christ, the friend of sinners, by secret prayer, and he will abundantly pardon: he will give you a new heart, he will put his Spirit within you, and cause you to walk in his statutes; to keep his commandments and do them. Read Ezek. xxxvi, 25, and four following verses. Your sins now cry against you for vengeance; and their cry will certainly prevail, unless you fervently and perseveringly cry to God against them for salvation; for pardon through the blood of Christ. It is peace with God that you want, and secret prayer is one of the best means to obtain it. Without secret prayer you cannot obtain it; for it is by this you shall be enabled to believe on him that justifieth the ungodly: even now, while you hear or read, your heart may immediately go out to God through Christ in prayer; and he can give you, in answer to prayer, that faith that comes by hearing the word of God. Let nothing prevent or delay your prayer, one day; one hour hence may be for ever too late. Now it is not too late; Christ has now sent you his message, and is looking for your decision. Decide at once; decide now: the fate of your soul for eternity depends on your decision. Oh fly, immediately fly, to Christ, and you shall be saved.

Finally, my brethren, have we all considered the power of prayer? See Moses interposing between divine vengeance and guilty trembling Israel: see the prophet staying and opening the bottles of heaven, and the fire descending on his altar: the furnace controlled by three Hebrews in Babylon: the ferocity of lions by Daniel: the house shaken and suppliants filled with the Holy Ghost in Jerusalem: the prison opened and Peter delivered: the earthquake and trembling jailer, with Paul and Silas. See John Wesley, bursting forth from a European college, and setting England, Scotland, Ireland and America on fire; the twenty-four states and the territories catching the flame; the Indians of the forest kindling in a blaze, that outburns all their *firewater*, and

flames of cruelty, that lead to the fire of hell. See the fire of love in God's promises, burning till all the sin and error on earth shall be consumed, and the black portals of hell be destroyed, and her "adamantine key" lost in the general ruin of the kingdom of darkness : and Christ filling the world with flames of love ; for our God is a consuming fire. All these things show the efficacy of prayer. In answer to prayer you may seize the blessings of salvation, and rise to immortal glory. Amen.

## BIOGRAPHY.

For the Methodist Magazine.

### MEMOIR OF MR. JAMES DAVIDSON,

*A Local Preacher in the Methodist Episcopal Church, who departed this life in the 42d year of his age, in the city of New-York, June 15, 1827.*

"Full many a gem of purest ray serene,  
The dark unfathom'd caves of ocean bear ;  
Full many a flower is born to blush unseen,  
And waste its sweetness on the desert air."

THE subject of the following memoir was a native of Scotland, and was born in a small village called Hadden, in the parish of Sprouston, county of Roxburgh, on the 13th of March in the year of our Lord 1786. His parents were poor, but honest, industrious, and strictly moral, being members of the Church of Scotland. James was the oldest of two sons, and followed the farming business with his father until he was fourteen years of age, when it pleased God to deprive him of his parents both in one year.

Brother Davidson has left behind him a manuscript of one hundred pages folio, which he drew up some years since, and which contains many interesting particulars : I shall avail myself of these memoranda, for the purpose of ascertaining facts and dates, and occasionally give such extracts as are deemed appropriate and useful.

From these papers it appears, that when our departed brother was about three years old he very narrowly escaped death. He was standing at the stable door when eight horses were going in ; the first one knocked him down, and all the rest passed over him. His mother beheld the scene without being able to help him, but the providence of God watched over him for good, and not a hair of his head was injured.

At the age of six years he was put to school. "This was a period which," says he, "I had long wished for ; for even then, I had a strong desire to learn. I thought that if I was but able to read the Bible I should be much respected by all good people." The price of tuition in Scotland at that time was, one shilling per quarter for being taught to read ; eighteen pence for reading and writing ; and two shillings for reading, writing, and arithmetic : so



that it was a rare thing even in those days, to find in Scotland, a farmer's boy who could not read his Bible.

In one year from the time he commenced going to school he attained the object of his wishes ; he could read his Bible. The character of the future man was now formed ; for in all the wanderings of folly, and in all the vicissitudes of his after life ; on the sea, and in the army ; before conversion, and after conversion, and even in the time of his "backslidings," the treasures of God's word, which at this early period were laid up in his memory, were prized by him as a most valuable acquisition. And if he valued himself on any thing, it was on this national distinction of character so peculiar to the Scotch, "which," as Mr. Irving says, "maketh them ever an acceptable people in the four quarters of the earth." For "Knowledge of the Scriptures," as the author last quoted observes, "is the only wisdom which shall elevate a man's conceptions, while it purifies his principles and sweetens his temper, and makes his conduct bountiful to all around." Attachments formed in youth are not easily overcome, and habits acquired at that period are not soon broken off ; and if these habits and attachments are such as the word of God sanctions, though they may seem to be lost in the hour of temptation, yet ever and anon they will struggle for the mastery, and in general, sooner or later, through the mighty operations of convincing, assisting, and converting grace, victory will be decided in favour of virtue and happiness. But "give the enemy the spring season, and you generally give him the summer, the autumn, and the winter of life, with all eternity to boot."

In the eighth year of his age, the Spirit of God moved upon his mind in such a manner as to produce conviction and alarm. There was an uncommon fall of snow in the month of December, which happened in the night, "when deep sleep falleth upon man." When he awoke in the morning the house was in total darkness, by reason of the drifted snow, which had blocked up the windows. This alarmed him, for he thought the last day was come ; and having often heard that that day would be "a day of darkness and of gloominess, a day of clouds and of thick darkness," and very terrible to the wicked, he felt alarmed and in great consternation, "because," says he, "I was not prepared to meet the Judge of quick and dead." During his ninth year he commenced the study of arithmetic, and made rapid progress therein, for he was passionately fond of it, and being of an aspiring disposition, and blest with a strong memory, he soon gained the esteem of all who knew him. Towards the latter end of this year, a powerful impression was made upon his mind, that he should one day become a minister of the gospel ; and he often used to retire to some lonely place, and there pronounce the texts of Scripture he had learned, and try to personate that character which he admired above all

others. Nor did he stop here, but went so far as to enter into a negociation with his father on the subject of fitting himself for the ministry, and asked him how much he thought the expense would be ; and proposed to work half his time, that he might go to school the other half, in order that he might, as he then thought, be fully qualified for the duties of the ministry ; and so intense was his desire to accomplish this object, that he had not patience to eat his food, unless the Bible or some other good book lay open before him. His mother saw with concern the ardour of his mind, and feared for the health of her son ; and through the evil counsel of some overweening neighbours, she prevailed upon him to relax his labours ; and the consequence was, vain songs, and idle stories, and mere trash, supplied the place of sober studies ; and the sparks of temptation falling on the corruptions of nature, a war of passions was kindled, and the fire of unhallowed tempers broke out, which brought trouble on the son, and distress on the mother and on her officious advisers.

In his eleventh year he was advanced to the dignity of the first scholar in the school ; a circumstance which he has noted, as being highly gratifying to his youthful pride. In his twelfth year he discovered a taste for gardening, and the study of botany ; and remarks, "if I had had proper information and instruction, I should soon have made some proficiency in the knowledge of this science." In his thirteenth year he finished his scholastic course, having arrived at that pitch of honour in which the master himself confessed he could give him no farther assistance ; which is a circumstance the more to be regretted, as his mind was evidently of that cast, which if it had been sufficiently cultivated, would have done honour to any seminary of learning, or either of the honourable professions which flourish in our days.

We come now to a period of his life which to him was rendered memorable, by the circumstances of his leaving home for "service," as it is called on that side of the Atlantic ; and by the death of his father and mother. His first employment was to carry the mail ; and his situation was made very pleasant by the kindness of an indulgent master and mistress with whom he lived. From this situation he removed to another, where he staid but a short time, and from thence he was persuaded to encounter the perils of the ocean ; accordingly he bound himself in an article of agreement to serve four years on board a brig owned by a Mr. George Smith of North Shields. His first voyage was to Copenhagen, the capital of Denmark, where he arrived soon after the memorable battle, in which lord Nelson so distinguished himself, as a naval officer of the first talents. The desolations of war, which our brother then witnessed, made a strong impression on his mind, which he records in a very feeling manner. From Copenhagen, the vessel on which he was aboard sailed for Hamburgh, and from thence returned to

England. The next voyage, which was rather a disastrous one, was from Shields to London. Nine days they were out at sea, and after making the French coast and running aground three times, they at length, by the good providence of God, arrived safe in London. From London they returned to Shields, and again set sail for Hamburgh. While in port they received the news of "Peace with France," which was a matter of joy to him ; but the demonstrations of joy which he witnessed among others on that occasion were "according to the course of this world."

About the middle of March in the year 1803, being then in his 17th year, his curiosity was gratified in beholding the buildings and the manners of the people of Memel in Prussia. But though his curiosity was gratified, his heart was at the same time pained, (though it was the heart of a sailor,) at the abominable and excessive wickedness of the place. Leaving Prussia, they embarked for Dublin in Ireland, and when off Scotland they experienced a severe gale, which obliged them to put in at a place called Lough Shell in the Lewis' island. He describes this island as having only two houses of any note on it ; one for the custom house officer, and the other for the excise man, whose business it is to inspect vessels and to hunt out whiskey distillers and smugglers, lest they should defraud the government of its just revenue. After tarrying a few days in harbour they proceeded to Dublin, and from thence sailed for Archangel in Russia. Our young friend was greatly astonished to find that in these northern regions the air was cold in July, and that the sun continued above the horizon until eleven o'clock P. M. He describes the manners of the Russians as follows : "The men are a dirty, slovenly set of beings ; the women are quite the reverse ; cleanliness and modesty is their true character." Returning from Russia they experienced great stress of weather ; the vessel sprung a leak, and but for the mercy of God a watery grave had been their portion. In his distress James called upon the name of the Lord, and begged to be delivered from the dreadful ocean ; the Lord heard and answered his prayer, and at length after encountering additional trials, which continued for the space of three weeks, they arrived safe in harbour at Hull in Yorkshire, *on the very day that their provision and water were entirely expended.* He was now sick of the bloody flux, and had suffered extremely for some months past with a violent headach, which together with other reasons induced him to abandon the seafaring life.

But though he had renounced the seafaring life, and with a glad heart escaped the perils of the ocean ; new and far different trials awaited him ; and from the dangers of the sea in the life of a sailor, he had to encounter "perils on the land" in the character of a soldier. It was during the administration of Mr. Pitt that "war with France" was renewed, and an army of sixty thousand,



called the "army of reserve," was suddenly called for, and it was his lot to "serve," though greatly against his will.\* Serve therefore he must, or pay a penalty of twenty pounds sterling; and as he could not do the latter, the former was his unwelcome portion. So on the 19th of August in the year 1803, being then in his 18th year, he reluctantly took the oath to serve his majesty five years during the war, and with forty other young men was marched off, first to Edinburgh, then to Linlithgow, capital of a county of the same name. After the regiments were formed and officers appointed to command, then came the "exercise," or military discipline, in the cold frosty mornings of November. The cold musket must be handled without gloves. The drill sergeant comes forward with his cane and applies it to their fingers, without the least backwardness on his part; no reply must be made on the part of the private soldier; not a murmur must be heard, but what admits of no remedy must be endured. Such is the life of a soldier when in quarters! what then must be his lot when on the march, or in the field of battle? And moreover, to the unavoidable sufferings and many privations of a common soldier is often added the insolence of proud and domineering officers. Many instances of this kind were witnessed by our worthy friend when in the army. "I have known," says he, "several privates flogged, and to receive three hundred lashes, because they passed by an officer without saluting him; and one for letting his firelock fall out of his hand, when the sergeant struck him across the fingers in a cold frosty day; and another because he had not shaved himself clean." It would be a happy circumstance if *suffering* was the only evil to be complained of in the army; but it is not so: *sin* as well as suffering prevails to an alarming extent; and it is possible that the sufferers seek relief in sin: sad proof of the depravity of our fallen nature. The crimes that are most prevalent in the army are drunkenness, lewdness, and profane swearing; and strange as it

\* England at this time was in a perilous situation. The commencement of hostilities with France was followed by an insurrection in Ireland. Nothing but the most vigorous measures could save the country. On the 6th of June, Mr. Pitt, in a debate on the militia bill, earnestly recommended the ministry to consider on the best means for the safety of the state, "but," said he, "do it effectually; and to do it effectually you must do it soon. The question now is, Will you save your country? Save it in the best and most prudent way, if you can; but save it! If any prejudice should arise against you—if any temporary odium should attach to your measures—if it be for the safety of your country, or for its honour, pursue it:—pursue it, although you may have to contend with prejudice:—pursue it—although you may have to subdue resistance! Do it! for the country must be saved!" Life of Pitt, p. 219. Accordingly, in addition to the volunteer companies, the army of reserve was raised. Every parish in the united kingdom had to furnish its proportion of men, and every man balloted must serve or pay the fine, and the parish must find a substitute: where no substitute could be found, the sum was to be paid to the colonel, to be given in bounty to recruits. Brother Davidson was one of the number balloted to serve.

may seem that a common soldier, whose pay at the time brother Davidson was in the army was only thirteen pence and a halfpenny per day, should find means to provide himself with the intoxicating cup, yet so it was ; though out of his daily wages he had to furnish himself with shirts, stockings, trowsers, brushes, and various other articles, he would by stratagem, contrivance, and a wretched economy in food, sometimes find ways and means to drown his cares in liquor. On some occasions two or three would form themselves into a band ; then they would cast lots who should *desert*, in order to procure the sum of two guineas, which was the reward given for bringing back the deserter. This done, the victim would make his escape ; in due time his trusty friends would bring him back, and though he was sure of five hundred lashes, he would risk all for the sake of the cup ; his friends the mean time holding safe the reward of iniquity in their hands, until he was recovered of his wounds ; and then they would enjoy the fruit of their devices ; and then another balloting would take place, and so on, until the whole of the miserable fraternity had shared in the ignominy and pain, as well as the pleasure. When this plan was discovered and broken up, recourse was had to another. "Two of them," says brother Davidson, "one evening went out 'a privateering,' as they called it ; met with a gentleman, knocked him down, and took from him a great sum of money, made off with the booty as fast as possible, in order to get into the barracks before the gates were shut. But the gentleman recovering from the blows they gave him, found a nearer way to the barracks, testified against them, and proved them guilty. Next day they were discharged from the regiment and delivered over to the civil law, tried and found guilty, and sentenced to death : one was reprieved, the other suffered the awful sentence of the law in the city of Dublin in the year 1805." Thus much for *drunkenness* : and as for lewdness, the hospitals are witnesses to its fearful consequences. As to the third species of crime, namely, profane swearing, it is an evil which prevails in the army to an awful extent. "I well recollect," says brother D., "one evening while in the barracks, a complete desperado began cursing and swearing in a most tremendous manner, and with shocking vehemence demanded his Maker to make his appearance and enter into combat with him ; and as if he expected his demand to be regarded, he drew his bayonet out of its scabbard, and stood in a posture of defence, in order to meet his almighty Antagonist. I stood a dumb spectator, expecting every moment that some awful judgment would fall upon him : he escaped, however, for that time ; but shortly after was called to enter the eternal world in a fearful manner, to meet his Maker there." He mentions also the case of sergeant W., an aged man who had distinguished himself as a soldier of no ordinary character in the revolutionary war in this country, and but for his

love of strong drink might have been raised to the highest post of honour. Towards the close of the year 1806, he being then nearly sixty years of age, was taken ill, and the last expressions he was heard to utter were, that he wished himself "dead and damned, and his soul in hell." While the army was lying at Athlone, in the centre of Ireland, the commander in chief of the forces in Ireland paid them a visit two or three times a week. During this time they had a sham fight in order to try their skill; and one night at eleven o'clock an intentional false alarm was given, (as if Napoleon had landed,) in order to try their dexterity and courage. In three minutes after the alarm was given, every man was in readiness to meet the enemy. For this they got great praise, and were then informed of the plan and dismissed, every man to his tent. About this time some of the soldiers committed a most wanton depredation upon some precious articles of ecclesiastical revenue; and for the better understanding of the grievous nature of this offence, let it be noted, that they were now in a Catholic country, and in the very region where Saint Patrick had done such wonders; for according to the account which the inhabitants gave of the place, astonishing wonders had been done by the guardian saint, such as the building seven churches in one night; digging a well with his staff, the waters of which were calculated to cleanse both soul and body from all pollution: in front of this well stood a monumental pillar, which it was believed had stood from the time of the saint, and would stand till the latest posterity. But in this also they were mistaken; for the pillar was broken to pieces by the cruel soldiers, and not content with breaking the monument, they must needs fill up the well with the broken pieces, and leave the poor deluded victims of a vain superstition, without one drop of that most efficacious water wherewith to bless themselves withal. However, it was not long before they cleared out the well; but the fragments of the broken pillar they could not join together: so the well remains without the monument that was to remain for ever. This transaction took place at Shannon bridge, eighteen miles from Athlone.

It was about this time that he experienced a change of heart. The circumstances which led to this event he relates as follows: "Until this time I did not know of one in all our regiment that had so much religion as 'the fear of God,' although there were several that both feared and loved God with all their hearts. Two young men in the company to which I belonged were professed followers of the Lord Jesus Christ, but I had formed no acquaintance with them until one of them came to me and said, 'It has been impressed upon my mind for some time, to talk with you upon the subject of religion; but not having sufficient fortitude for that purpose, I have delayed the conversation till the present. But now having a favourable opportunity, I think that our time cannot be spent to



better purpose than in talking of the things of God. For my part,' continued he, 'I have more need of instruction than to impart it; but I have come to Joshua's resolution, that whatever others do, I am resolved to serve the Lord; and I should like if you would accompany me to the kingdom of heaven. What do you say to that?' My reply to his proposal was, that if I were not in the army I should have no objection; for, said I, you know what a wicked set we are surrounded with from day to day. I thought this was a powerful argument, and that it would terminate the business; but it proved to be quite the reverse; for he took occasion from this very objection to urge the necessity of conversion. This conversation took place while we were on duty, at a late hour, when no eye but the eye of Omniscience beheld us."

After this he fell into a train of reasoning on the supposed impossibility of serving the Lord, while employed in the business of carnal warfare; and many were the "devices" which Satan made use of in order to divert his mind from the pursuit of the "one thing needful." The next interview he had with the beforementioned young man, he told him of his doubts and discouragements; but at length confessed that he believed it possible to be a Christian, even in the army. His friend advised him to break off all connexion with his wicked companions, and join himself to the people of God. He soon complied with the former part of this advice, being fully persuaded that it was utterly impossible to be a disciple of Christ and walk in "the way of sinners." This step exposed him to violent persecution, and brought upon him showers of opprobrious epithets, such as "fanatic," "enthusiast," "Methodist," &c. "Methodist!" thought he, "how inconsistent, to call me by the name of a people, of whom I was always taught to beware." He now began to read and meditate upon his long neglected Bible; which brought to mind the painful remembrance of those days when he was forced to lay aside the study of that precious book. His trouble of mind now increased, and he often sought relief in tears. He thought much upon the advice of his friend, "Join yourself to the people of God;" but he knew not who they were, nor where to find them. He could think of none but the Methodists; but for them he had no regard, notwithstanding he could think of none besides. He made known his feelings to his young friend, who also was labouring under similar impressions. He at length heard that there was a Methodist chapel in town, and that there was a class leader and a preacher in the regiment. He sought many times to introduce himself to the leader, but did not succeed: at last a thought came into his mind, "Go to the chapel at such an hour, a little before the meeting commences, and you will have an interview with the person you so much long to see." He went, and waited at the door until the leader arrived, who took him by the hand, and with a smile

“which,” says brother Davidson, “I shall never forget, said to me, ‘Hath the Lord given you a desire to save your soul, and flee from the wrath to come?’ I replied, I have a strong desire to serve the Lord. ‘Then,’ said he, ‘come into the chapel, and after meeting we shall renew the conversation.’ So following my guide to the farther end of the chapel, I beheld nine or ten soldiers met together to worship God. After being seated about five minutes, the leader (whose name was Peter Hamilton) gave out a hymn, the singing of which appeared so melodious that I felt as if I could have tarried all night. After the hymn was sung we all kneeled down; Peter opened his mouth in prayer, and in such an affecting manner as I never heard any thing like it before. Oh how earnestly he prayed for the stranger that had turned in with them. Under that prayer I came to this resolution—‘this people shall be my people, and their God my God.’ The meeting continued about an hour and a half: when we were about to disperse they all shook hands; and I thought surely, if religion consists in love, one towards another, this little band possesses it in no ordinary degree. Peter and I then took a walk together; he asked me many questions in order to prove my sincerity. Having given him satisfactory answers, he then told me he had in his possession several little books, chiefly experiences, which he would lend me to read, and had no doubt but that they would be of singular advantage to me; at the same time he expressed his wish that I would attend prayer meeting every day (unless duty prevented) at five o’clock, A. M., at half past two P. M., and at seven in the evening, and preaching on sabbath at six o’clock: all this tended greatly to encourage me.”

He then informed his friend who first advised him to seek religion, that he had found the Lord’s people, and at the next meeting took him along with him, which caused the little band to rejoice, seeing that two more were now added to their number. After meeting, the leader presented him with the books before mentioned, namely, the experiences of John Nelson, John Haime, Samson Staniforth, and others, which he read with uncommon avidity, and which were the means of good to him and to many others. The first class meeting astonished and delighted him; he was astonished to find that the exercises of the brethren in the former part of their experience so exactly agreed with his own; and delighted with their simplicity, godly sincerity, and ardent affection for each other; and though not as yet set free from the guilt of sin, he was mightily encouraged to pursue his way amidst all that opposition which he had to encounter. He therefore read his Bible diligently, and often on his knees; he prayed in secret; he attended all the outward means of grace within his reach; he watched over his words and tempers, and was circumspect in all things, both before friends and foes. But the great enemy of all souls joining forces with “the enemy within,” he was well nigh coming to the conclu-

sion that there was a certain degree of merit in all these doings of his ; until his more experienced and faithful friend, the leader, discovering this, drove him off his ground, and sent him a poor sinner laden with sins to Jesus Christ for mercy. At the first he wondered that he could do nothing to merit the favour of God ; but after a little time had elapsed, he saw the plan of salvation more perfectly ; and then wondered at his own absurdity, in supposing that there could be any thing meritorious in *asking for mercy, in seeking the pardon of sin, and in receiving the blessings of the gospel.* But he is not the only one who has had to acknowledge, "how foolish was I, and ignorant ; I was as a beast before thee."

While these things were opening to his mind, the regiment marched to Dublin ; the little band was scattered for a season ; part of them were stationed in the city, where they had the free use of the society rooms three times a day, as at Athlone. Brother Davidson and his comrade (whose name was Buckley) were sent on duty to Phoenix Park, about two miles out of town. On this occasion he remarks, "The day after our arrival at this place, I said to Buckley, where shall we hold our meeting to night ? 'There are two or three vacant rooms,' said he, 'up stairs ; but we are but weak, and I am afraid we have not sufficient courage to take up the cross.' Come then, said I, let us go out to the fields among the bushes, and there let us build a tabernacle, and erect an altar, and worship the mighty God of Jacob. So we looked out for some retired spot in the field, and found a thicket of various shrubs growing on the side of a hill. The spot on which we fixed, in which to perform our devotions, was about five yards in length, and three in breadth, and completely arched over with shrubs. When within, we could just perceive the sun beams in various directions making encroachments upon us ; which, together with the singing of birds, the bleating of sheep, and humming of bees, all contributed to inspire devotion, and render the scene delightful to the serious and contemplative mind. We immediately took possession, and set it apart for the worship of Him who hath said, 'The earth is the Lord's, and the fulness thereof ;' and here we met every morning at five o'clock, every afternoon at three, and every evening at seven, when military duty did not interfere." Hitherto our friend had been drawn by the sweet cords of love, but now conviction rolled upon him like the billows of the ocean. "I could do nothing now," says he, "but mourn and weep. I was completely stripped of every covering, having no prop to lean on, no refuge to fly to ; frequently did I wish that I had never been born, or that I had given up the ghost the hour in which I was brought forth ; for then should I have been a stranger to the dreadful effects of sin. My language and experience were now like that of Hezekiah : 'Like a crane or a swallow, so did I chatter ; I did mourn as a dove ; mine eyes failed me with looking upward ; oh



Lord, I am oppressed, undertake for me.' And in addition to the weight of unpardoned sin, Satan was permitted to buffet me very sorely; by day frequently telling me I had better give up the struggle; by night scaring me with awful visions: thus was I tempted and tormented by day and by night. I made my case known to my companion; he sympathized with me, although he was not yet converted to God himself. The sabbath evening following, while I was engaged in prayer, earnestly beseeching the Almighty for pardon and salvation, his soul was set at liberty; then did he praise his gracious Deliverer with all his ransomed powers. A few nights after this, I felt my mind greatly depressed, and an unaccountable burden of grief weighing down my spirits. Under this impression I went to the prayer meeting, accompanied by my young companion, and while engaged in our devotions, I felt my heart much drawn out after God; and in an instant I felt such a sensible change within me that I had no doubt all my guilt and condemnation were removed; for the burden was gone from my mind, my heart was free, and all my doubts and fears were taken away. But notwithstanding I felt this change, I was somewhat disappointed, for I had thought a soul born of God must be wonderfully strong and glorious; but I felt as weak as a bruised reed, and that I must constantly watch and pray, and live by faith in God every moment. So I clearly saw that it was by grace through faith that I was saved, and that not of myself, it\* was the gift of God through our Lord Jesus Christ."

(To be concluded in our next.)

## MISCELLANEOUS.

### ARMINIANISM.

(Continued from vol. x, page 460.)

Our last number on this subject concluded with a short history of the synod of Dort. The proceedings of this assembly of ecclesiastics were marked with that asperity of spirit and partiality of decision which are so often characteristic of fallen, erring man; and one would suppose, that instead of affording matter of exultation, the recollection of it, like the recollections of all aberrations of human beings, would be a cause of much humiliation and self abasement.

We do not wish, however, to be misunderstood on this subject. That proud spirits may have enlist-

ed in the ranks of Arminianism we have no doubt; but that the doctrine, rightly understood, necessarily leads to pride, is more than can be proved, either from its tendency to gratify the propensities of our fallen nature, or from the spirit and conduct of its genuine disciples. Neither does an ignorance of God, or want of information respecting the principles of science in general, necessarily associate itself with the doctrines of Arminianism; although many such have been numbered among its disciples, happily reclaimed, indeed, from their ignorance of divine things, and convert-

\* The salvation he now experienced.

ed from the error of their ways ; for, as in former days, so now, "not many noble, not many wise men after the flesh, are called."

Neither Calvinism nor Arminianism, considered simply as a system of doctrines and ethics, will humble the proud heart of man ; but it is the application of the distinguishing truths of the gospel of Christ to the sinner's heart by the energy of the Holy Spirit, which strips him of his pride, humbles him before God, and makes him "abhor himself, and repent as in dust and ashes." This, and this alone, brings him to the foot of the cross, as an humbled penitent sinner, conscious of his ill deserts and of his entire dependance on God for "salvation by the remission of sin." Whether, therefore, a man be a professed Arminian, Calvinist, or Methodist, unless his heart be brought under the influence of grace, the grace of regeneration and sanctification, he is still a proud man, and ignorant of the way of life and salvation by faith in Jesus Christ.

It seems to have been the policy of some of the writers on the opposite side of this question, as it unquestionably is of the Dutch Reformed Magazine, to impress their readers with a belief that the advocates of general redemption have been deficient in mental capacity and theological attainments. They have not been content with ranking them with reprobates, the enemy of whose hearts is shown in their opposition to what they call *divine decrees*, but which we beg leave to call *human decrees*, but they must class them with the unthinking crowd, whose thoughtlessness disqualifies them for discriminating between truth and error, or of determining on the truth of a proposition, from that

deep, philosophical research, which characterizes a well disciplined mind.

How far this is true in respect to the advocates of general redemption before the rise of Methodism, may be seen in our former numbers. In examining its truth in its application to ourselves as a body, we feel some hesitancy, as it involves a delicacy which every one must feel when called upon to vindicate himself and other living characters from a charge of ignorance and pride. Happily, however, we are relieved in a great measure from this unpleasantness, as far as it respects the founders of our church, and the able advocates who have defended its doctrines. Those holy and able men of God have gone to their reward.

It is well known that soon after the great revival of religion commenced, since denominated Methodism, the principal instruments of it became divided in sentiment, —though not in affection,—on those points which mark the difference between Calvinism and Arminianism. The two WESLEYS, JOHN and CHARLES, led off the van of the Arminian ranks, while WHITEFIELD and HERVEY wheeled to the left as leaders of the Calvinistic forces. Without detracting from the latter, we hesitate not to say, that for weight of talent, for a critical and experimental knowledge of divinity, as well as for general-science, JOHN WESLEY stands unrivalled amidst his contemporaries, whether friends or enemies. His brother CHARLES, as a divine, was a workman that need not to be ashamed, and as a Christian poet, he bears the palm from all his compeers. The second to John Wesley in this theological warfare, the Rev. JOHN FLETCHER, exercised in a panoply that with-

stood the onsets of all his antagonists. This man of God, armed with those weapons furnished by a profound erudition, by a highly cultivated intellect, and by a deep experience of divine things, was qualified to wield the controversial sword, which he so reluctantly took up, with such masterly skill, as to put to flight all his polemical adversaries. It would be an idle pretence for any one to undertake to depreciate either the wisdom or goodness, the humility or fortitude, the learning or ingenuity, of either of these men. The fact is, that the weight of their talent, and the influence of their character, pressed so heavily on those points of their opponents' creed which were the subjects of controversy, as to render a defence of them extremely difficult, if not altogether impossible. So effectual, indeed, have been the arguments of our fathers on these subjects, that their children, though but recently "issued from behind the counter," need not fear to engage the "men of deep reading," who now come forward to prop up the tottering edifice of Calvinistic decrees.

It is possible that all we have said respecting the attainments of these eminent men, may pass for nothing, from the consideration that it is not want of *literature* which rendered them incompetent for judging accurately respecting divine truth, but an *ignorance of God's method of saving sinners*. In reply to such a suggestion, we say that this is assuming the whole question in debate. To say that because a man dissents from another on an abstruse point of theology, he is ignorant of God and divine things, is, to be sure, an easy and short method of silencing debate: but it will not be considered an argument, *a priori*, for

settling the point of controversy. Is it certain, for instance, that because a man demurs at receiving for truth John Calvin's definition of predestination, election, and reprobation, he is ignorant of the Scriptures, ignorant of experimental and practical godliness! If all those who withhold their assent from that doctrine, held at the same time that with which Arminians have been falsely accused of holding, namely, justification by their own righteousness, that men may be saved independently of the grace of God in Christ Jesus, thereby setting aside the grand and distinguishing doctrine of the atonement, human depravity and guilt, &c,—there might be just ground to suspect their want of spiritual illumination; but we boldly deny that this is included in the system of Arminius, or of the doctrines of the Methodists.

A Calvinist affirms that "God has foreordained whatsoever comes to pass." The Arminian dissents. The Calvinist replies, "this is a proof of your ignorance." Is this argument? Suppose the Arminian were to retort upon his antagonist, by saying, "Your affirmation is the effect of *your* ignorance." Are they not even? And by offering such insults for arguments, do they not both display either their ignorance or their petulancy?

Let us have done, then, with this worse than childish warfare. Let the Calvinist produce his strong arguments; and let the Arminian, if this polemical discussion must be continued, reply to them, and let the impartial judge who is the wiser. The cry of ignorance comes with an ill grace from those who attempt to silence their adversaries with such a poor substitute for Scripture and argument.

It is granted, indeed, that igno-



rance of the plan of redemption and salvation may very well be associated with much human learning and deep philosophical thought on other subjects not immediately connected with divinity. A man may be a profound statesman, philosopher, an eminent linguist, a faithful and accurate historian, a skilful physician, and justly celebrated in any other profession, and so far as human accomplishments are concerned, may be an ornament to society as a citizen, and yet remain ignorant of God and of Jesus Christ. Yea, we go farther: a man may be deeply read in the Scriptures, and, so far as merely human learning will qualify him, may have a correct theoretical knowledge of divinity, may "understand all knowledge, and mysteries, and speak with the tongue of men and angels," and yet lack that *charity or love*, without which he is but "a sounding brass and a tinkling cymbal." It is the *Spirit of the Most High* which gives this *understanding to man*. That *eternal life* which results from knowing *God and Jesus Christ whom he hath sent*, is not of human origin, is not obtained by any merely intellectual acquirement, but is eminently the "gift of God through our Lord Jesus Christ." As to the "things of the Spirit," "they are foolishness" to the carnally minded, whatever may be their attainments in critical and scientific knowledge.

We have not, therefore, enumerated the preceding names merely as learned men, in the common acceptation of that term, but because we think they gave, that is, most of them, every evidence which might be reasonably required, that they possessed this *divine knowledge*. They were not only skilled in the languages, in logic, and other branches of human science, but

they were deeply devoted to God. Respecting some of them, we have accounts of their personal experience. In these we discover those marks of a work of grace upon their hearts which we believe all experimental Christians will consider unequivocal. Convinced of their utter depravity and guilt, as natural and practical sinners, they were led to lament their misery and helplessness, to renounce all dependence on themselves for life and salvation: were conducted to the Lord Jesus as their almighty Saviour, through whose atoning blood alone they sought and found pardon and acceptance before God;\* confessing that they were "strangers and pilgrims on the earth," they de-

\* As a confirmation of the truth of these remarks, we will take the liberty to present the reader with the following extract from the Journal of Mr. John Wesley. It was written immediately on his return from Georgia in America.

"It is now two years and almost four months, since I left my native country, in order to teach the Georgian Indians the nature of Christianity. But what have I learned myself in the mean time? Why (what I the least of all suspected) that I who went to America to convert others, was never myself converted to God. *I am not mad*, though I thus speak; but *I speak the words of truth and soberness*; if haply some of those who still *dream may awake*, and see, that as I am, so are they.

"Are they read in philosophy? So was I. In ancient or modern *tongues*? So was I also. Are they versed in the *science of divinity*? I too have studied it many years. Can they talk fluently upon spiritual things? The very same could I do. Are they plenteous in *alms*? Behold, I gave all my goods to feed the poor. Do they give of their labour as well as their substance? I have laboured more abundantly than they all. Are they willing to *suffer* for their brethren? I have thrown up my friends, reputation, ease, country; I have put my life in my hand, wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed by toil and weariness, or whatsoever God shall please to bring upon me. But does all this (be it

clared by their conduct that they "sought a better city, that is a heavenly;" and by a long and laborious life in the cause of God, furnished the most unequivocal scriptural evidence of a thorough acquaintance with the "things of the Spirit:" while their death evinced their unshaken confidence in God their Saviour, and their firm hope of immortal blessedness. Those who choose to call these men ignorant, understanding that word in whatever sense they choose in its application to human beings, may do so; but we venture to affirm that such a declaration will add nothing to their reputation for either wisdom or candour.

more or less it matters not) make me acceptable to God? Does all I ever did or can know, say, give, do, or suffer, justify me in his sight? Yea, or the constant use of all the means of grace? (which nevertheless is meet, right and our bounden duty.) Or, that I know nothing of myself, that I am as touching outward, moral righteousness blameless? Or, (to come closer yet) the having a rational conviction of all the truths of Christianity? Does all this give me a claim to the holy, heavenly, divine character of a Christian? By no means. If the oracles of God are true, if we are still to abide by the law and testimony: all these things, though when ennobled by faith in Christ, they are holy, and just, and good, yet without it are dung and dross.

"This then have I learned in the ends of the earth, that I am fallen short of the glory of God; that my whole heart is altogether corrupt and abominable, and consequently my whole life, (seeing it cannot be, that an evil tree should bring forth good fruit:) That my own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God, so far from making any atonement for the least of those sins, (which are more in number than the hairs of my head,) that the most specious of them need an atonement themselves, or they cannot abide his righteous judgment: That having the sentence of death in my heart, and having nothing in or of myself to plead, I have no hope but that of being justified freely through the redemption that is in Jesus: I have no hope

3. Our next question is, whether an Arminian is "stipulating terms and conditions in order to obtain his own justification." Whether the writer of this article intended to make a distinction between "terms" and "conditions," or not, we cannot tell. Neither is it entirely clear what he means by "stipulating terms and conditions." We suppose, however, that the writer meant to assert that Arminians, not contented with the terms proposed in the gospel, insist, as a condition of their salvation, on others of their own invention; or else, that although there are no conditions in the gospel, the Arminians will not submit to be saved

but that if I seek I shall find Christ, and 'be found in him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith.'

"If it be said, that I have faith (for many such things have I heard from many miserable comforters,) I answer, so have the devils,—a sort of faith; but still they are strangers to the covenant of promise. So the apostles had even at Cana in Galilee, when Jesus first manifested forth his glory; even then they, in a sort believed on him; but they had not then the faith that overcometh the world. The faith I want is, 'A sure trust and confidence in God, that through the merits of Christ, my sins are forgiven, and I reconciled to the favour of God.' I want that faith which St. Paul recommends to all the world, especially in his epistle to the Romans: that faith which enables every one that hath it to cry out, 'I live not; but Christ liveth in me: and the life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me.' I want that faith which none can have without knowing that he hath it, though many imagine they have it, who have it not. For whosoever hath it, is freed from sin, the whole body of sin is destroyed in him; he is freed from fear, having peace with God through Christ, and rejoicing in hope of the glory of God. And he is freed from doubt, 'having the love of God shed abroad in his heart, through the Holy Ghost which is given unto him; which Spirit itself beareth witness with his spirit that he is a child of God.'"

without conditions, but will invent some of their own. Now let us understand it in either of these ways, it is as false as it is ungenerous. A man that will open his Bible, and read it with attention, with a simple desire to ascertain the mind of God, and say that there are no conditions in it, must be strangely prejudiced against the truth. The many solemn admonitions to sinners to repent, to believe, to watch and pray, and to be faithful unto death, in order to attain to salvation and eternal life, are nothing more than the deceitful echoes of a false prophet, if they do not imply a condition on our part, on the performance of which hangs suspended our salvation. It being taken for granted that every believer in divine revelation must admit the explicitness with which these conditions are made known, we ask what other terms the Arminians have invented and proclaimed as necessary to man's salvation? No. So far from "stipulating terms of our own in order to obtain salvation," we only insist on the sinner's complying with those made known by God himself in the gospel of his Son Jesus Christ. We consider, therefore, this charge, resting as it does upon the simple assertion of a fallible man like ourselves, unworthy of farther refutation.

4. "It is carried on by the power of his own free will and faithfulness." As often as this unfounded assertion has been reiterated, it has been refuted. We consider it, therefore, but the repetition of a threadbare slander, which should long since have been consigned to oblivion. Where, we ask our antagonist, in what book, written by Arminius or any of his genuine followers, in what sermon, in what article of faith of the Methodist

Episcopal Church, do you find this bald and soul despairing doctrine advanced? Until something like proof is produced, our simple denial of its truth, is all that any one has a right to demand. Our denial is deserving as much credit at least as the bare assertion of our antagonist.

5. "It is finished by the merit of his own good works, procuring him justification before God and his title to everlasting life." If Dr. Brownlee, or any one else, will point to a single sentence in any of our approved publications, in any article of our faith, or in any thing published by Arminius, which, fairly interpreted, will sustain him in this charge, we promise, not only to renounce it, but to confess that we have until this moment laboured under a most dangerous delusion. We call for proof. Until that is produced, we set this down among the effusions of a disordered imagination.

6. "This system is utterly opposed to the gospel of a free salvation, calculated to nourish human pride, and derogatory to the glory of the Saviour." This, it must be confessed, is a sweeping stroke. A "system utterly opposed to the gospel of a free salvation," cannot be remotely related to infidelity. The gospel is briefly summed up in the words of the angel to the shepherds: "I bring you good tidings of great joy, which shall be to all people." That both Arminius and the Methodists have preached, and the latter continue to preach this great truth, is known to all who know any thing of their doctrine. Those points of doctrine embraced in the present controversy may be seen in the following articles of our church:

"VII. *Of Original or Birth Sin.*—Original sin standeth not in the following



of Adam, (as the Pelagians do vainly talk,) but it is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually.

"VIII. *Of Free Will.*—The condition of man after the fall of Adam is such, that he cannot turn and prepare himself, by his own natural strength and works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and working with us, when we have that good will.

"IX. *Of the Justification of Man.*—We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings:—Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort.

"X. *Of Good Works.*—Although good works, which are the fruits of faith, and follow after justification, cannot put away our sins, and endure the severity of God's judgments: yet are they pleasing and acceptable to God in Christ, and spring out of a true and lively faith, inasmuch that by them a lively faith may be as evidently known, as a tree is discerned by its fruit."

If these doctrines be opposed to the gospel of a free salvation, why then we confess guilty to the charge. If not, we submit it to our readers to determine how far the Dutch Reformed Magazine has departed from the strict line of gospel truth and charity.

We shall conclude our strictures on these subjects with a few general remarks.

1. We have to request of those who undertake to question the orthodoxy of our sentiments, to quote from the articles of our faith, or from some of our approved publications, and not bring a general sweeping charge against us, without a shadow of proof to support it.

2. If names of distinction must be used, we prefer being distinguished by that by which we are known. We have no objections to

being called Arminians, provided the writers who choose thus to distinguish us, will state our doctrines accurately. It is as unjust as it is detrimental to the interests of truth, for any one to cry out *Arminian!* and then attempt to dress us up with the garb of Pelagius or the robe of Socinus, to render us odious in the sight of all sober, orthodox Christians.

3. We submit it to the calm deliberation of all friends to the Redeemer, whether the conduct of which we complain, is likely to subserve the interests of pure religion. "Truth is mighty and must prevail." Its injured rights will ultimately be avenged by its sacred Author. If any, therefore, commit depredations on them, they may not hope to escape with impunity. And when the curtain is drawn aside, and the light of truth exhibits the deep designs of those who have artfully endeavoured to hide its lustre, the innocent will triumph over the guilty, while the victory will proclaim the disgrace of those who may have attempted to succeed by such dishonourable means. We do not say that our antagonists in the present discussion have been guilty of *wilfully* perverting our sentiments; but we say that if their conscience acquits them of this charge, they ought to have known better.

4. We are not conscious of any ill will towards Dr. Brownlee, or the member of the association who helped him to the article in question. If any improper asperity of expression has escaped us, we willingly retract it, and hope in future to profit by any errors he may point out, either as to facts or arguments. We make no lofty pretensions to "deep reading," neither do we succumb to the petulant charge of having "issued from behind the

counter," though neither our present pretensions nor former profession will have any bearing in the estimation of sober minded judges, on the weight and force of our arguments. They will be pronounced upon according to their intrinsic worth, and not, we apprehend, according to the organ through which they are echoed.

When the present excitement shall subside, and the Dutch Reformed Magazine shall be convinced that the Methodist Magazine is not the reporter of senti-

ments "founded in ignorance and supported by pride," and "utterly opposed to the gospel of a free salvation," it is hoped that these two travellers will again visit each other, not as hostile foes, but, to adopt the language of the former, "as very good neighbours." In this spirit the Methodist Magazine now salutes its hardy antagonist, and conveys to the bosom of its editor, the good wishes of its conductors, hoping that whenever they meet again, it will be as friends engaged in the common cause of our salvation.

#### OBSERVATIONS ON THE WORKS OF GOD :

BY WILLIAM ALLEN, ESQ.

(Concluded from vol. x, page 469.)

WHILE man resembles other animals in the structure of his body, which is merely the instrument of his will, he is by the gift of other powers placed at an immeasurable distance from them. By the faculty of reason he is distinguished from all other visible beings, and by the immortal part, or soul, which constitutes his very essence, he is capable of communion with his Almighty Creator.

Inferior animals, in consequence of instinct, act in one uniform round ; but man is a free agent, capable of comparing, of judging, and deciding : he is at liberty to adopt one mode of conduct in preference to another, and is therefore accountable for his actions. He, alone, can compare and reason ; he, alone, is capable of perceiving those marks of contrivance and design, that adaptation of all the operations of nature to one grand and beneficial result, which proclaim, in the strongest and most impressive language, that the whole must have originated from a Being infinite in wisdom, in power, and in goodness. But in vain does every

thing which we behold conspire to force this great truth upon our notice, if we are so absorbed in the objects of sense as to be incapable of fixing our attention. How many do we see passing through life with no other ideas than those we may suppose familiar to the brute ; but mark these men, so ardent in the pursuit of what they call pleasure, are they completely satisfied with the gratification of their animal appetites ? By no means. How many an aching void do they not experience ; to what ennui and chagrin are they not subject ! They cannot feel the satisfaction enjoyed by brutes, because they have higher destinies ; because *they* have an immortal part : *they know* what the beast is *ignorant* of,—that the present life must terminate ; and the involuntary sigh arises for something beyond it.

Placed, then, in so commanding a station, endued with such faculties and powers, let it be our business to cultivate them for the noblest of purposes. Knowledge may contribute to our bodily comfort and convenience ; it tends to en-

large our views and expand our minds ; and, consequently, it is of great importance to cultivate our intellectual part, and to do all in our power to diffuse light and knowledge among mankind in general ; for this, by degrees, will put an end to that bigotry and superstition which tend to keep men in ignorance and a state of depression. Whenever we see attempts to put down schools, and to prevent the circulation of the Bible, we may always be sure that there is something wrong, something that will not bear the light.

Though knowledge be power, yet every thing depends upon the use which we make of that power ; and all are accountable for the proportion of talents received. It is an humiliating consideration, that while the classes of inferior animals are constantly found performing the will of God, the only exception is to be found in man :—in man, who alone has been endued with the faculty of knowing his Creator ;—in man, who was destined to communicate with him in a spiritual manner, and who was placed here, as in a state of preparation, for the enjoyment of his presence for ever. Good and evil are set before us : we are free to choose or to refuse ; and we may be assured, that in proportion to the degree of light and knowledge received, so will be the nature of the account at the final close ; for justice is no less an attribute of the Supreme Arbiter of the universe than wisdom or power. But while the most courageous among the sons of men may be appalled at considering this attribute, yet our gracious Creator is equally distinguished by that of mercy ; he in infinite compassion provided the means, in the person of the Redeemer, for reconciliation with himself ; and this is the only

means by which those who are brought to a true sense of their condition can abide in the presence of infinite purity. I cannot refrain from pointing to him. I cannot, when speaking of the goodness so evidently displayed in the material world, forbear to advert to that greatest of blessings, which, in his infinite love, he has bestowed upon us by the coming of the Son of God in the flesh.

The Supreme Being, though not an object of our senses, like the masses of matter with which we are daily and hourly conversant, is, nevertheless, actively present with us, influencing that immortal part in his rational creatures, which is also of a nature wholly different from any thing in the material world. *He* must be deficient, indeed, in intellect, who cannot discover, that a power far surpassing any thing conceivable by human capacity, must have been at work, in all that surrounds him. “In Him,” it has emphatically been said, “we live, and move, and have our being.” Invisible in his nature and essence, he is constantly influencing our minds to all that is virtuous. To him we owe every good thought and determination ; and as he wills the happiness of all his creatures, we are sure that when we dry up the tear of the widow and the fatherless, when we succour the distressed and afflicted, when we endeavour to promote peace and good will among men, we are performing the will of God. To cherish these dispositions and feelings is of more importance than the great bulk of mankind imagine. They become stronger by exercise, and tend, by degrees, to bring the mind into that harmony with the Divine will in which there is not the least disposition to hurt or destroy. On the other hand, *they* shut



themselves out from abundant sources of joy and consolation, who harden their hearts against these benign sensations; who, puffed up with a foolish pride in consequence of their imaginary attainments, refuse to believe any thing which is not cognizable by their natural senses and faculties. But until a part shall be proved to be greater than the whole,—until it shall be shown that finite can comprehend infinite,—the well regulated mind must look with sorrow and amazement at men undertaking to measure the ways and operations of Infinite Wisdom by their *little* standard, and giving rash decisions upon the conduct of the Supreme Intelligence.

It would not be so much matter of surprise, if these unhappy individuals were found only in the class of the uneducated and ignorant part of mankind; but what shall we say for those to whose eyes the ample page of science has been unrolled; but who, notwithstanding, with inverted ambition, have struggled to descend below the dignity of their nature, and claim kindred with the brutes who know not God? To them we may apply the language of Young: “With the talents of an angel, a man may be a fool: if he judge amiss in the supreme point, judging right in all else does but aggravate his folly.”

If, then, all that we admire in nature must have been the work of a kind and an Almighty Hand,—if we are convinced that all the powers we possess are derived from him, and sufficient only to give us a *faint* glimpse of his infinite perfection,—is it too much to ask, that we should humbly trust in him for what must be above our comprehension; and rely with confidence, that in a future state of being, what is now merely the object

of faith will then become matter of absolute certainty? It is no small consolation to reflect, that precisely similar conclusions have been drawn from the same premises by the most distinguished ornaments of science. Sir Isaac Newton, Boyle, and Locke, together with other illustrious characters, who laid the foundation of all those discoveries which will render the present age so conspicuous in the annals of time, had exactly the same ideas upon these important subjects. These great men were not ashamed to acknowledge their conviction of the truths of revealed religion; and that, in tracing the links of the chain, which, beginning at the lowest orders of created beings, terminates at the throne of God, the most acute individual would soon come to a point below, as well as above himself, at which he could only pause and adore. Indeed, our very existence is not more certain than that of an overruling, superintending Providence:—a conviction of his omnipresence has been the consolation of the wise and good in all ages of the world; and the effects of that conviction are described with peculiar force by one of the most elegant writers which this country has produced. The celebrated Addison exclaims, “How happy is an intellectual being, who, by prayer.... opens a communication between God and his own soul! Though the whole creation frown upon him, and all nature look black about him, he has his light and support within him, that are able to cheer his mind, and bear him up in the midst of all those horrors which encompass him. He knows that his helper is at hand, and is always nearer to him than any thing else can be, which is capable of annoying or terrifying him. In the midst

of calumny or contempt, he attends to that Being who whispers better things within his soul, and whom he looks upon as his defender, his glory, and the lifter up of his head. In his deepest solitude and retirement, he knows that he is in company with the greatest of Beings; and perceives within himself such real sensations of his presence as are more delightful than any thing that can be met with in the conversation of his creatures. Even in the hour of death he considers the pains of his dissolution to be nothing else but the breaking down of that partition which stands between his soul and the sight of that Being who is always present with him, and is about to manifest himself to him in fulness of joy."

As, then, the Supreme Being is not cognizable by our natural senses, and as the immortal part of man is also invisible, it is not inconsistent with reason to conclude, that the spiritual part of us may be immediately influenced by that power which created it; that He may in former times have communicated his will to intelligent beings in a supernatural manner; that these having recorded the impressions made upon them, a *written* revelation may have been intrusted to mankind. That this has been done in the case of the Holy Scriptures, we most firmly believe; for when we consider the tendency of the precepts there given for the conduct of life, and how eminently they are calculated to promote the happiness and well being of the human race, not only during the short period of their natural lives, but in the interminable state which is to follow; when we see that the object of these divine precepts is to produce peace on earth and good will among men, and also consider that one of the most glorious attri-

butes of the Deity is love, the source from which these precepts have originated becomes apparent, and there is no longer room for doubt.

As it is clear, then, that the dispensations of the Divine Being have a reference to the happiness of man, it follows that the exercise of benevolence, and deeds of mercy, must, in a peculiar manner, be consistent with his will. It seems, indeed, that by an ordinance of his providence these acts are made a source of the purest pleasure. "If," says a celebrated author, "thou doest good to man, as an evidence of thy love to God, that peace which is the foretaste of Paradise shall be thy reward on earth." And I need not tell those who are engaged in the medical profession how many opportunities they have of exercising the best feelings of the heart. They are called to see human nature under the most afflicting and trying circumstances. It is when the mind is subdued by misfortune, and when the body is oppressed with disease and pain, that the value of the balm of sympathy is most fully appreciated. He who is qualified to administer it, under these circumstances, may be regarded as an angel of mercy, a delegate from heaven. Your profession is a liberal one, and it is expected that your conduct should do honour to that profession. It is not enough that you merely bring to it that knowledge which is essential to the cure of diseases; suffering humanity requires something more: it requires soothing manners, it demands sensibility of heart, and those exalted feelings which distinguish the man and the Christian. These qualifications are necessary to the complete character of a medical man: they will not only be acceptable in the sight of

God, but being congenial with every noble sentiment of the heart, will powerfully contribute to advance even your temporal interest, and enable you to make your way in the world.

The signs of the times we live in are interesting in no common degree. Never, perhaps, in the annals of mankind was so much active benevolence at work, never on so extensive a scale; and gratifying must it be to our feelings as Englishmen, that the centre of these operations is in our own beloved country; that from Great Britain light is breaking forth and spreading into all lands: it shines from our public institutions for meliorating the condition of man, and from none with rays more diffusive than from the British and Foreign School Society. This institution, by its comprehensive and liberal plans, has long been preparing the means for the spread of light and knowledge through the great mass of the people all over the world. It put France in motion from one end to the other. Schools for the poorest of the people were formed in all the departments, with the sanction of government; and though a sinister policy has been too successfully exerted to check them, it will be impossible wholly to stop the good work; but it must, from the progress of light and knowledge and the nature of the human mind, break forth again under more favourable circumstances. In Russia, Germany, Prussia, and Sweden, the plan is embraced; it has even been adopted in Spain, and is making

rapid progress in the East Indies. In North and South America this system of instruction is pervading immense districts, and even in Africa schools have been established. The moral effects which this institution must necessarily produce are incalculable; and its ultimate success will be greatly accelerated by the stimulus it has given and continues to give to rival institutions, which sprang up after its establishment, and which, although not conducted on the same comprehensive and efficacious plan, are all contributing to perform part of the great work. Education may be regarded as the plough which breaks up the fallow ground and eradicates the weeds, which prepares the untutored mind for the reception of the truths of religion. And see the British and Foreign Bible Society preparing for the harvest by scattering the good seed through every clime,

"From the world's girdle to the frozen pole;" while pious individuals, of various religious persuasions, are running to and fro to increase that knowledge, on which the present and future well being of the great human family depends. Surely these things speak in language not to be misunderstood. May we not hope that the era is advancing, foretold by prophecy, when "the knowledge of the Lord shall cover the earth as the waters cover the sea?" When one song shall employ all nations; then shall

"The dwellers in the vales and on the rocks,  
Shout to each other; and the mountain tops  
From distant mountains catch the flying joy,  
Till nation after nation, taught the strain,  
Earth rolls the rapturous hosanna round."

*For the Methodist Magazine.*

#### JEPHTHAH'S DAUGHTER.

"And Jephthah vowed a vow unto Jehovah, and said, If delivering, thou wilt deliver the children of Ammon into my

hand, then it shall be, that whosoever coming out [of Mizpeh] shall come from the doors of my house to meet me, on



my returning in peace from the children of Ammon, shall be [devoted] to Jehovah, and I will offer unto *him* a burnt offering."—*Judges xi, 30, 31.*

DURING a period in the history of the Israelitish nation when they were governed by judges, between the demise of one, and the succession of another judge, the Ammonites took the advantage of their situation, made war upon them, and laid waste their country. In this distress the elders of Israel called upon Jephthah, to become their judge, and to lead them against their enemy. Jephthah hesitated for some time, but finally consented to obey the voice of his people. He twice sent messengers to the Ammonites remonstrating against their injustice and cruelty in making war upon a nation at peace with, and who had done them no harm. He solemnly called upon them to desist from their predatory incursions, and return to their own country. Jephthah's remonstrances were in vain; the enemy persisted in his unreasonable and wicked conduct.

At this momentous period the spirit of Jehovah came upon Jephthah, he blew the trumpet of war, collected an army, and marched against the enemy. Before he engaged in battle; while under the pressure of awful responsibility to his people; while under a deep sense of the absolute need of divine help, he made his supplications to Jehovah God of hosts for his interposition, and then made the singular vow above mentioned: that upon the event of his success in repelling the enemy and reducing him to submission, upon his return in peace to his native city, whosoever coming out of Mizpeh, should come from the doors of his own house, should be solemnly devoted to the service of Almighty God;

and express his gratitude to, and his dependance upon his Creator, Preserver, and Redeemer, by offering to *him* the sacrifice or oblation prescribed by the divine law. Jehovah heard the prayer, and accepted Jephthah's vow. The enemy was overthrown in battle, and compelled to submit to Jephthah's terms. He returned from the Ammonitish war in triumph, and in peace.

On the day of his triumphal entry into Mizpeh, with one accord the people expressed their feelings by one universal burst of praises and glory to God, who had extended mercy and salvation to his people Israel. The women, laying aside their domestic cares, joined the glad anthem; and among the foremost was Jephthah's only child, the loveliest of the lovely. Upon her he depended for the continuance of his family; upon failure thereof his name would cease in Israel. Arrayed in garments of spotless white, her virgin heart overflowing with holy joy, she took a timbrel in her hand, headed the choir of her lovely companions, and went forth to join the loud acclaim; to meet her victorious parent.—Alas, for the uncertainty of all earthly joys! At another time to have met and pressed to his bosom his only child, would have been the perfection of parental bliss—upon this occasion 't was death! He had made a vow.

Upon being informed of the circumstances of her father's vow, this amiable damsel submitted to the will of God with holy resignation. The Eternal had heard the prayers of his people, and had rescued them from the hands of the destroyer, and should she murmur and repine? She bowed before the Almighty, and consented to the vow. Her pious heart was lifted

to heaven's eternal throne ; her holy aspirations were, "not my will, but thy will be done, oh my heavenly Father, as in heaven so on earth ; I give myself to thee, 'tis all that I can give." She requested permission to retire to the mountains with her youthful associates, to bewail the extinction of her family, and the blighting of the hope of Judah's matrons. At the end of two months she returned, was openly and publicly professed, and

devoted to God's holy service ; her life to be occupied in dispensing the blessings of religion to the poor and the needy, the sick and the afflicted, the fatherless and the widow. So lived and so died this exemplary virgin. To commemorate this living, devoted, and holy offering of Jephthah's lovely child, the virgin daughters of Israel had a solemn lament four days in every year.

H. T.

Natchez, Sept. 3, 1827.

### RELIGIOUS AND MISSIONARY INTELLIGENCE.

*For the Methodist Magazine.*

#### SHORT SKETCHES OF REVIVALS OF RELIGION AMONG THE METHODISTS IN THE WESTERN COUNTRY, WITH REFLECTIONS ON THE WESTERN COUNTRY GENERALLY.

(Continued from vol. x, page 414.)

No. 17.

##### THOU KING OF SAINTS—

"Thy saints proclaim thee King ; and in their hearts

Thy title is engraven with a pen.

Dipt in the fountain of eternal love.

Thy saints proclaim thee King ; and thy delay Gives courage to their foes, who, could they see

The dawn of thy last advent, long desired, Would creep into the bowels of the hills, And flee for safety to the falling rocks !"

MARTHA H. HINDE, the young lady an account of whose conversion and triumphant death we gave in the last number, was an extraordinary female ; and time elevates her standing by comparison. Meekness, humility, and prudence, marked her steps. She deliberated, and coolly reflected, before she proceeded to act ; this was her deportment on all occasions. Her death, as a loss in society, was felt, severely felt, by her aged parents ; and almost equally so by her relatives and friends generally. I find now many young females bearing her name, in token of respect for departed piety, given by pious parents. The tidings of her death reached Kentucky in a few days. One of major John Martin's sons, an amiable young man, was now grappling with death from the same disorder that had taken off his female friend. The family were fearful of communicating the account of her death to him, lest it might have an in-

jurious effect ; but he overheard their whispers, and inquired into the particulars. An account of her death had been fully communicated ; he read it with floods of tears : being somewhat skeptical, he now sought the Lord, and also died triumphantly.\*

\* We believe it to be a scriptural doctrine, that angels become "ministering spirits to the heirs of salvation ;" how happy then the faithful follower of the Lamb to reflect, that the blessed Redeemer sends those holy beings to minister to the necessities of the saints. How often does the book from which we draw our Christian consolation speak of such. To survive many pious friends or relatives, has a tendency to unloose our affections to this lower world ! But perhaps there are other holy and intelligent beings besides those engaged in the same employ, whom Cowper describes as the morning stars—

"Tell me, ye shining hosts—

That navigate a sea that knows no storms,  
Beneath a vault unsullied with a cloud,  
If from your elevation, whence ye view  
Distinctly scenes invisible to man,  
And systems of whose birth no tidings yet  
Have reach'd this nether world, ye spy a race  
Favour'd as ours, transgressors from the  
womb,

And hasting to the grave, yet doom'd to rise,  
And to possess a brighter heaven than yours.  
As one who long detain'd on foreign shores,  
Pants to return, and when he sees afar  
His country's weather bleach'd and batter'd  
rocks,

From the green wave emerging darts an eye

This young female, soon after she embraced religion, began to lay plans to make a religious impression on the mind of her younger brother,\* who now resided at the metropolis of Kentucky. Seeking on all occasions to do good, she ultimately became the happy instrument of his awakenings. Her pious example, her deep humility and godly conversation, frequently introduced in the most tender manner, brought him to reflect very seriously on the necessity of embracing religion. One instance of her peculiar turn may suffice. While her brother was on a visit to see his father's family, and with his friends engaged in the busy amusements of the day, on his preparing to return, Martha packed up his clothes; when he had returned to the metropolis, in unpacking them he found neatly folded up a "book" among them. Her brother was at a loss at first to know how it came there. On opening it, he found it to be "Dodridge's Rise and Progress of Religion in the Soul." Upon reflection he could trace the circumstance to the *motive*; and this with a variety of other cases of the kind, began very seriously to operate upon his mind. Thus his case in some particulars resembled that of an eminent Baptist preacher, who became governor of Kentucky. This gentleman, when a young man, joined a fishing party, for the purpose of having a frolic. On the first haul *with the seine* they drew ashore a *book*. He seized the prize, and sat himself down to read it. On opening the book and turning to the title page, he found it to be "Law's Serious Call to the Unconverted." It proved to be a serious and blessed call to him; he retired under deep convictions, embraced religion, and became a preacher. This *book*, so strangely taken, it is supposed, had been dropped from the pocket of

Radiant with joy towards the happy land;  
So I with animated hopes behold,  
And many an aching wish, your beamy fires,  
That show like beacons in the blue abyss,  
Ordain'd to guide th' embodied spirit home  
From toilsome life to never ending rest.  
*Love kindles as I gaze.* I feel desires  
That give assurance of their own success,  
And that, infused from heaven, must thither  
tend."

—Then let the morning stars sing together,  
And all the sons of God shout for joy.

\* And this "younger brother" is poor Theophilus Arminius! the author of these very humble sketches.

some person while fording the river above the place, when it so providentially came into Mr. G—d's hands.

Having presented to the reader many interesting instances of the operations of divine grace connected with the doctor's and his old lady's Christian experience, we will endeavour now briefly to review the lives of these pious old people.

When the doctor settled in Kentucky, his reputation as a physician and surgeon followed him. This state at that day was remarkably healthy, and his principal employment was in the surgical line. In this he was unusually successful. Residing in the central part of the state, and this country then being the great theatre of the west, he became extensively known. But however constant his employment, he carried his religion into his practice. Before he left his house, he would retire to secret prayer, for a blessing upon the means prescribed; when he arrived at the patient's dwelling, he would immediately call the family together, and unite in public prayer for the afflicted. Strange work this, to many of the Kentuckians; and I presume many physicians would now conclude that this old gentleman had to bear a heavy cross. Not so. It appeared to be his element: it was his *meat* and his *drink*: it was indeed the great source of enjoyment: and these people appeared to fall in with the measure, as regularly as if they considered the doctor to be their own priest. As certain as the doctor was sent for, the family expected family prayer. Whether professors or not, no matter what order, it made no difference with him. This made a very considerable impression wherever he went; he became beloved and esteemed; and the Baptists were so remarkably attached to their practising physician, that they sent for him to attend all their public meetings; but ultimately had to pay some penance by bearing his severe *philippics* on their absurd adherence to *close communion*. It appeared that the God of love heard his prayers, the cures effected on his patients in many instances appeared almost miraculous. These cures are frequently spoken of by many at this day with wonder and surprise. The wild and adventurous disposition of many of these people constantly subjected them to wounds, bruises, or broken limbs; but no mat-



ter how desperate, the conclusion was "that old doctor Hinde could cure them." One case had almost irresistibly led these people to this conclusion. While a youth was felling a tree, it lodged; in attempting to cut down the tree that caused the lodgment, which on all such occasions is extremely dangerous, the tree split, and riding upon the splinters of the stump, it shot back, and as the young man was running from danger, it reached the calf of the leg, and thrust leg, flesh, and all, into the ground; tore the flesh from below the knee to the ankle, leaving only a slip on one side; broke the bones in several places, and crushed off about six inches of one bone. He was called to see the youth in this dreadful situation, as was also old Dr. Ridgeley, the oldest practitioner, and the most eminent in the country. Both brought their instruments. Doctor R. contended for amputation; Dr. H. thought he could save the limb. The youth cried, and entreated him to try to save it. Dr. R. left the house, very impatiently contending that it was impossible. Dr. H. now laid close siege to his patient, several times stopped the mortification, and found means to obtain a new bone. He perforated the ends of the bones, and receiving their discharges into a silver tube or conductor prepared for the purpose, formed a new bone and saved the *limb*, to the great astonishment of the settlement, the family, the other doctor, and indeed the youth himself: for the distressed youth contended that a poor leg was better than none, but the cure was so great that he did not *limp*! Such were the overflowings of his soul, that on all occasions he manifested his gratitude, and was frequently found riding a considerable distance, to manifest his friendship by paying his distinguished surgeon a respectful visit. Many similar cases occurred from wounds received in various ways, that were calculated to raise the doctor's reputation.

When not employed in visiting the sick, doctor H. was found (when in the house) constantly engaged in devotional exercises. Reading the Bible, and pious books, afforded the great source of enjoyment: but a great portion of his time was spent in the *groves*, where he would erect his *tabernacle*; from whence a passenger would frequently hear the voice of prayer. He had heard both Mr. John Wesley and

Mr. George Whitefield preach; the former at the Foundery, the latter at the *Tabernacle*: and though he admired the zeal of Mr. Whitefield, Mr. Wesley was his favourite preacher. His works were considered a treasure with him. The old lady, his faithful companion throughout all the various changes of life, has been one of the most distinguished of her sex. Her memory, at the age of eighty years, has not left her: always remarkably active and sprightly; cheerful, and fond of the enjoyment of religious society; she continued to possess an extraordinary flow of spirits, and yet retains them, though she has become perfectly blind. The old doctor, now at the age of ninety, has become her attendant; watching over her amidst her afflictions, listens to her recital of several pages at a time of the "Saint's Rest," which she repeats; as also a considerable portion of Dr. Coke's "Reflections" in his Commentary on the New Testament. These subjects had been treasured up, together with thirty or forty spiritual hymns, when blessed with eye sight. She has also in turn to minister to the doctor in his afflictions. These two old people yet attend meeting, when the weather permits, and enliven the class meetings and love feasts.\*

\* In 1814 the doctor and his aged companion removed to Newport, (opposite to Cincinnati, Ohio,) and have been faithfully attended to in their declining years by their younger children, (two daughters,) who duly appreciate their pious example, and feel honoured in administering to the necessities of their pious and aged parents. One singular circumstance has ever been manifested by these old people. They seldom, if ever, were known to fail to pay punctually their quarterage to the travelling preacher. When the doctor was in practice, he never could keep any money in his pocket, except to pay his quarterage. If he received more than the usual amount of his quarterage from his *patients*, the amount of his quarterage was retained, and the balance immediately handed over for family purposes. So long accustomed thus conscientiously to contribute to aid their travelling preacher, it has become habitual; and their children now, to relieve their minds, must furnish them money for their quarterage, or they are very unhappy. The social and religious duties have been so faithfully kept up, that the doctor, whether he be spoken to at "midnight," "daybreak," or "cock crow," on the subject of religion, "shouts the praises of the Redeemer." A glow of piety rests upon him, that far ex-

In order to gather the facts in relation to the experience of these two old "saints of the Lord," the writer, on the 30th day of October last, while all their children now alive were present together, for the first time for upwards of twenty or thirty years, drew up and read to them the notes from which he extracted these numbers. All the facts were concurred in. Their children, grandchildren, and great grandchil-

dren, on that day amounted to one hundred and four. They now, like good old Simeon and the saints of old, are waiting for a passage over Jordan; and may in the language of those of that day, say, "Now, Lord, let thy servants depart in peace, for our eyes have seen thy salvation."

THEOPHILUS ARMINIUS.

Newport, Ky., Feb. 13, 1827.

(To be continued.)

#### STATE OF THE MISSIONS UNDER DIRECTION OF THE MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH.

*To Societies auxiliary to the Missionary Society of the Methodist Episcopal Church, and to all those interested in the cause of missions.*

WHEN the Missionary Society of the Methodist Episcopal Church was first established, there were no missionaries employed deriving support from its funds, nor, indeed, until nearly a year afterwards. Of course, the funds collected during the first year of its existence were on hand, except what was paid out for incidental expenses, and were so reported at the end of the year. Being thus a year in advance, the society has been enabled to report a balance in the treasury, at each succeeding anniversary.

As might be expected, however, the demands on the treasury, in consequence of an enlargement of the missionary field, have been annually increasing. Relying on the benevolence of the community, in order to meet the increased demands for missionary enterprises, the board authorized the superintendents of the church, in June last, to draw for the present year eight thousand dollars, which is two thousand dollars more than had been authorized for any preceding year. Nearly five thousand dollars of this amount has been already drawn, and actually paid by the treasurer since the last anniversary. To meet these

drafts, the treasury is not only drained, but a considerable amount has been overdrawn, leaving the society in debt.

This state of things has induced the managers to present themselves before their brethren, and to solicit their aid. The managers are very far from being discouraged. They fully believe that it is only necessary to make known their wants, as they have now honestly done, in order to have them supplied; and they would humbly propose to the several circuits and stations, who are able, and it is believed there are many such, to make their preachers life members. This would immediately replenish the funds, and enable the society to go forward without embarrassment. They are also fully persuaded, that if the preachers were to interest themselves in this business, many additional auxiliary and branch societies might be formed, and donations obtained from those benevolent individuals whose hearts are engaged in the cause of missions.

Those who have read the accounts of the work of God, in many of our Indian and other missions, certainly cannot be uninterested for their future prosperity. The heathen of our wilderness are flocking to the standard of Christ with an astonishing alacrity. Yes, the voice of prayer, and the voice of praise, are now heard where, but a

ceeds any thing I ever saw. It is one constant round of praise—whether asleep or awake, his soul is in a constant ecstasy. Providence seems to have placed these two faithful sentinels at this post (having been a great military depot during the late war) as waymarks for the *soldiers* of the "King of saints."

I had determined in my own mind not to present the experience of these two faithful witnesses to the public, until they had "passed over Jordan;" but this now can make

but little difference. Their testimony has been so long and so faithfully borne to the glorious cause of truth, that all we can reasonably expect to say when they come to die, is that they have "fallen asleep in the arms of the blessed Jesus." They are now rejoicing in a most gracious revival, which it appears is about to bring into the kingdom of Jesus their grandchildren and friends around them, in answer to many prayers, cries, and tears.

few years since, nought but howling and wailing, or the signals of savage warfare, interrupted the stillness of the gloom. And hundreds of these outcasts of men are now rising up to bless the missionary of the cross, and those who aid in his support. A confidence in the Christian integrity of those who are now engaged for their welfare, has recently been inspired, to which they were heretofore strangers. Those suspicions of the intentions of the white people, for which, alas! there has been but too much ground, have gradually been overcome and removed by the steady and persevering conduct of the missionaries, who have afforded indubitable proof that they were sent of God, solely to "seek and to save that which was lost." These people have been told that their white brethren love them, that they will continue to love them, and provide for their spiritual instruction. This returning confidence must not be weakened. We must continue to show them kindness—to contribute for their comfort and support.

The managers are persuaded that this call on the munificence of their brethren will be effectual. Let the auxiliary and branch societies be awa-

kened to this subject. Let the preachers bring the wants of the society before the people, and there shall be no lack.

Those individuals who may be disposed to give to this worthy object, are informed that they may hand their donations to any of our preachers, to the treasurers of auxiliary or branch societies, or send them to N. Bangs and J. Emory, New-York.

For the information of those who may not be informed on this subject, the managers take the liberty to observe, that the allowance of a missionary employed by this society is exactly the same as is allowed by the Discipline to a travelling preacher. It is estimated by a committee of the conference to which he belongs. It will be perceived, therefore, that no one can enrich himself by becoming a missionary. Indeed, it requires the most prudent economy in the midst of labours and privations, unavoidably connected with most of the missionary stations, especially those among the Indians, to live comfortably.

The managers will conclude in the language of the Discipline—"Men and brethren, help! Was there ever a call like this?"

*Pensacola Mission.*—A letter from the Rev. Charles Hardy, dated Pensacola, Sept. 11, 1827, details some of the difficulties with which he has had to contend, through the backwardness of some, the wickedness of others, sickness, &c. He observes, however, "Notwithstanding the winter of spiritual darkness has so uniformly and generally prevailed, we yet trust in God that all the labour has not been in vain. I have preached once since my former account, at the navy yard, and as often at the cantonment as was practicable. The soldiers have been changed since I commenced preaching there, and those there at present have manifested much less regard for the gospel, than those that were removed. In the country also, the people have been visited, and the gospel has been heard by them that were ready to perish. It is to be hoped that they will receive the word with joy, and will be more stable than to wither and die under the first rays of the sun of affliction, temptation, or persecution.

"Two weeks ago yesterday, I was overtaken by an affliction which has

rendered me unfit for any effective service since; and as the fever assumed a malignant cast, and the most of the Americans left the city, it was thought advisable that I should spend some time in the country. I accordingly left town on the 3d instant, and shall not, it is probable, return until the approach of the cold season. The sabbath school was continued, though under somewhat discouraging circumstances, until I was taken sick; and when I left town, directions were given if possible to continue it; but, I think, from the dispersed condition of the children, that it will be discontinued until things become more settled. The want of a convenient house to meet in, has been no small hinderance, both to preaching and the prosperity of the school.

"Towards getting a house of worship we have done what we could; but have not succeeded to our wishes. The most of what was subscribed in Pensacola has been collected; and through the politeness and exertions of some gentlemen belonging to the United States' navy, one hundred and



seventy-three dollars were collected from the crew of the ship *Constellation*. To all that were efficient in procuring us that favour, we acknowledge our obligations; and feel free to render them our most hearty thanks. The most of the materials for the church have been procured, and had we not been disappointed in getting them in season, there is but little doubt, but before this we should have been able to preach Christ and him crucified, in the Lord's house under our own care."

*Salem Mission.*—Extract of a letter from the Rev. Peter Cartwright, dated Sangamon, Ill., Sept. 15, 1827: "Our school yet remains small, but the children are orderly, learn fast, and give a satisfactory attention to the worship of God. One adult native has professed a change of heart, and has been baptized. The natives profess to be friendly to the mission, and assure us that we shall have more of their children. Our farm is in a prosperous state. Our present crop is worth about \$500, and consists of corn, wheat, potatoes, and vegetables of different kinds. The missionary property, besides our crop, is worth \$500; but there is a considerable debt hanging on the mission which originated in its first establishment. We have endured great hardships this year, but the God of missions has supported us, and with the appropriations made by our bishops, we have met the current expenses of the year.

"My last round of camp meetings for the present conference year, has just closed, and we have been greatly favoured with the outpouring of the Divine Spirit. About two hundred children and seventy adults have been baptized. Upwards of two hundred persons have professed the religion of the Lord Jesus Christ, this round, on the Illinois district, and two hundred and fifty have joined the church.—There is great peace and harmony in all our borders. The travelling and local preachers live and labour in union, and are in the spirit of the work. We have our persecutions, and much opposition from abroad, but we have abundant reason for thankfulness to Almighty God, that we have no contention, no broils, no schisms, among ourselves: we stand firm, preachers and members, without one dissenting voice, to the old standard of Me-

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thodist doctrine and church government.

"At a camp meeting, which closed on Tuesday, the 4th of this month, in Morgan county, Sangamon circuit, the awful power of God fell on preachers and people. There was almost a universal solemnity. Convictions were general and pungent. Forty-three professed religion, and most of them were very clear and powerful conversions. Fifty joined society, and many went from the camp ground deeply wounded in spirit, and earnestly seeking the Lord. Glory to God for camp meetings! Thank God, we are planting the blood-stained banners of Immanuel in this young and rising country; gospel tidings are flying east and west, north and south, in these western wilds. God is raising up ministers that understand what is meant by that Scriptural saying, 'Blessed are the poor, for they have the gospel preached unto them.'"

*Asbury Mission.*—Extract of a letter from the Rev. Andrew Hamill, dated Creek Nation, Oct. 12, 1827: "During the three months last past, we had at one time upwards of thirty scholars on our school book. At present our real number is from twenty to twenty-five. It is generally known, that for some years past this nation has suffered severely from intestine divisions. Happily, little blood has been shed; yet jealousies and contentions have been found in almost every town and family. Liberal proposals have been made on the part of the general government, to such as would emigrate to the country west of the Mississippi. Some have at length concluded to avail themselves of these proposals; and, for several days past, have been collecting at different places, for the purpose of setting out for the place of their future location. How far this measure may improve the condition of the emigrants, we cannot yet tell; but this we know, it has an unfortunate effect on our school and church at the present. Several, who for the last two or three years had enjoyed the benefits of this school, and were members of our society, have been compelled to leave us, for the purpose of accompanying their friends who are about to remove. One of this number, (a young man about nineteen or twenty years of age,) manifests an insatiable thirst for knowledge, espe-

cially religious knowledge, and is at the same time remarkable for his piety. We had hoped he would be very useful among his countrymen. But he is gone. Yet even this event, which to us appears unfortunate, may be the means of conveying the light of life to the remote tribes of the west.

"Some weeks since there was considerable religious excitement among the children belonging to our school. This has in some degree subsided; but

the effects we hope will be lasting. But few members have been added to our church at this place, since my communication of July last—not more than four or five. Notwithstanding this, we are frequently favoured with the presence of that Redeemer, who declares that 'where two or three are gathered together in my name, there am I in the midst of them.' Class meetings in particular are generally made a great blessing to the people."

#### REVIVALS OF RELIGION.

SINCE our last number went to press accounts of revivals have been numerous in various places of our country, so much so that it is impossible for us to give even a condensed view of the whole of them in this number.

In the state of Georgia, the Rev. William Arnold writes that during the year, they have added to the church, between twelve and fifteen hundred members.

In Queen Ann's circuit, the Rev. Jacob Moore states that they have received upwards of one hundred whites, and more than fifty coloured.

More than 1300 converts have been added to the Methodist church in Tennessee this year.

In the Westmoreland circuit, according to the statement of the Rev. J. Baker, upwards of 140 have found the pearl of great price, and been added to the church.

Since July last, about 400 have been brought into the bosom of the church in the Santee circuit, S. C.

A letter from the Rev. John Craig states that ninety had joined the church in the Jonesborough circuit.

Ninety have been brought into gospel liberty, and added to the church in Marietta, Ohio.

A letter from the Rev. Wm. Capers states that 120 whites and 340 people of colour have been lately united to the church in Charleston, S. C. Not less than 300, the same writer mentions, have been added to the Cypress

circuit. In Hollow Creek circuit, also, there has been a gracious revival.

The Rev. Peter Doub writes, that in the Yadkin district upwards of one thousand souls have been converted to God during the past year.

The Rev. F. P. Norsworthy informs us, that there were not less than three hundred souls converted at a camp meeting, held in October last, in Newton county, Georgia.

The Rev. H. White says, in a letter published in the Religious Messenger,—"I believe I should not exceed the bounds of correctness if I should say that the eight circuits on this district have each, on an average, added one hundred and fifty on trial to our societies here the last conference, which would make an addition of twelve hundred on the district."

The Rev. Isaac Baker, in speaking of a quarterly meeting held in Lisbon circuit, N. H., says,—"In the course of the meeting we admitted fifty persons to our church on trial,—baptized sixteen, and it is thought that from fifty to one hundred backsliders and sinners found pardon; and many more are under conviction now than when the meeting began. We have seen some great things already, and we expect to see greater things than these. Since we began our labours on this circuit, we have received over ninety persons on trial, and we think that more than one hundred and fifty have been converted and reclaimed."

*Sunday School Union of the Methodist Episcopal Church.*—We have the satisfaction of announcing to our friends the unexpected prosperity of this institution. Since its organization, the number of children in the city of New-York is nearly doubled, and several of them have become hopefully

pious. There are now upwards of one hundred and thirty auxiliary societies formed, many of which are large, and include several branch societies.

*Tract Society of the Methodist Episcopal Church.*—Many active and efficient auxiliary societies have recently

been formed, which promise much usefulness. This mode of circulating religious knowledge certainly possesses facilities peculiar to itself, and will, if suitably attended to, be one of the most

powerful means of the universal spread of divine truth among mankind. Our readers are referred to the last page of the Magazine cover for a list of our Tracts, with their prices.

### OBITUARY.

#### DEATH OF MR. JOHN MILTON DAVIS.

JOHN MILTON DAVIS was born in Wythe county, Va., July 13, 1807. In the 19th year of his age he was brought to a saving knowledge of the truth, under the ministry of the Rev. Wm. Patten, and joined the Methodist Episcopal Church. At that time there was no little opposition to the work of God. So evident, however, was the change effected in brother Davis, and so unexceptionable his conduct, that all were constrained to acknowledge the hand of God.

His pilgrimage was short. A little more than twelve months from his conversion closed his mortal career. In the first part of his sickness, which came on suddenly and severely, he was delirious; but generally when spoken to on religious subjects, he seemed collected, and gave satisfactory answers respecting his own enjoyment. On Thursday, May 17, while some of his Christian friends were singing the hymn, "He dies, the friend of sinners dies," &c., at the close of the second verse, he requested them to stop and listen. He then raised his hands, and sung with apparent ecstasy, "Here's love and grief beyond degree," and

continued through the remainder of the hymn, to the astonishment of all present.

Though his sufferings were great, he bore them with patience and submission, often rejoicing in God his Saviour. Sometimes, indeed, his mind was borne down with temptation; but at no time was he left without hope.—Most affectionately did he exhort his father to embrace the religion of Jesus, that he might be prepared to meet him in heaven. We have reason to believe that his labour was not in vain in the Lord. To some of his deistical friends he addressed himself with much earnestness, and it is hoped with effect. None indeed, who visited him, escaped his attention. One who was present at the closing scene, observed that he had frequently read accounts of dying saints, and though he believed in their general correctness, he never before was so fully sensible of the power of divine grace to conquer the fear of death.

After a severe struggle he at length cried out, "Now let me die," and closed his eyes, and we have no doubt went to the bosom of Abraham.

#### DEATH OF MR. ISAAC BURNESTON.

"Baltimore, 1821.

"SINCE you last heard from us, my dear parents, we have been called to pass through a scene of the deepest affliction. I suppose report has given you some intimation of it before this.

"Our dear and much loved father and friend is no more. He who but three weeks ago was the only earthly prop and solace of a large, helpless, and affectionate family, is now torn from our embrace,—and oh! (sad thought,) we shall see his face no more. Our unwilling hearts say, 'Surely it cannot be.' In an hour of sweet delusion treacherous fancy would persuade us still to doubt the tyrant's awful power. But alas! at every turn we meet the agonizing testimonials of its

truth. We no longer see him in his accustomed seat, directing with sweet authority, his parental care, chiding the wayward, instructing the ignorant, soothing with tenderest sympathy the beloved partner of his life, or bending, with enlarged philanthropy, his unwearied exertions to the promotion of the public good. On Sunday morning the 14th of October, at eight o'clock, he left this world, which has been to him of late a world of peculiar affliction. Throughout his illness, which was of twelve days continuance, he maintained, in all its heavenly lustre, the glorious character of the Christian. Such patience, such submission, such unclouded confidence in



God, such tenderness of affection manifested to all that were privileged to approach his bed; such angelic sweetness beamed from every smile, even when distorted by sickness or pain, as marked him with peculiar emphasis the property of the skies; and might have taught us, ere death sealed the truth, that too good for earth, he was soon to join the distinguished company of those who had washed their robes and made them white in the blood of the Lamb. On Saturday morning, the day before he died, the Lord honoured his servant by what I considered a special interposition, and dissipated the stupor that for two days had oppressed him, and threatened to obscure in his last hours the triumph of his grace; and he was permitted to enjoy, what he had most earnestly desired, a parting interview with his friends and dear disconsolate family, who now thronged around him to receive his blessing, and each in his turn to share the last, last expression of his love. Never, never did I witness a scene so big with grief; as if the grief of years were poured on one short hour. Could angels weep, they had let fall a tear over the heart rendings of human sorrow. But oh! could you have seen the saint amidst the confusion and burst of grief that agitated his chamber, 'Through nature's wreck, through vanquished agonies, [gloom, Like the stars struggling through this midnight What gleams of joy! what more than human peace!'

Calm and unmoved, his mighty spirit smiled the storm to rest, and seemed to say to the labouring hearts, Be not troubled; behold, I go to your Father and to my Father, to your God and to my God. Oh, how my heart burned within me! I felt, at that moment, as did Thomas when he said, 'Let us go, that we may die with him.' In the contemplation of such an end, it would not be astonishing to hear even a wicked infidel exclaim with sacred rapture, 'Let me die the death of the righteous, and let my last end be like his.' "

This letter was addressed to the Rev. James Walls of Winchester, Virginia, written by his son, Doctor William Watkins Walls, of Baltimore, occasioned by the death of Mr. Isaac Burneston.—"Insatiate archer! could not one suffice? Thy shaft flew *twice*, and *twice* my peace was slain." Doctor Walls died April 5, 1824, of a lingering indisposition, which he bore with Christian resignation. He possessed a delicate mind, and an affectionate and sympathizing heart. At the early age of twelve years, he embraced the religion of Jesus Christ, and held fast his integrity until he was called from a life of suffering to join those who "through faith and patience inherit the promises."

No marble marks thy couch of lowly sleep,  
But living statues there are seen to weep.  
Affliction's semblance bends not o'er thy tomb,  
Affliction's self deploras thy youthful doom.

## POETRY.

From the Wesleyan Methodist Magazine.

### INSCRIPTION UNDER THE PICTURE OF AN AGED NEGRO WOMAN:

By James Montgomery Esq.

Art thou a *Woman*?—so am I, and all  
That woman can be, I have been, or am;  
A daughter, sister, consort, mother, widow.  
Whichever of these *thou* art, oh be the friend  
Of one who is what thou canst never be!  
Look on thyself, thy kindred, home, and country;  
Then fall upon thy knees, and cry, "Thank God,  
An English woman cannot be A SLAVE!"

Art thou a *man*?—Oh! I have known, have loved,  
And lost, all that to woman man can be;  
A father, brother, husband, son, who shared  
My bliss in freedom and my woe in bondage.  
A childless widow now, a friendless slave,  
What shall I ask of thee, since I have nought  
To lose but life's sad burden; nought to gain

But heaven's repose?—these are beyond thy  
power; [then:  
Me thou canst neither wrong nor help;—what  
Go to the bosom of thy family,  
Gather thy little children round thy knees,  
Gaze on their innocence; their clear full eyes,  
All fix'd on thine; and in their mother, mark  
The loveliest look that woman's face can wear.  
Her look of love, beholding them and thee:  
Then at the altar of your household joys,  
Vow one by one, vow all together, vow  
With heart and voice, eternal enmity  
Against oppression by your brethren's hands;  
Till man nor woman under Britain's laws,  
Nor son, nor daughter, born within her empire,  
Shall buy, or sell, or hold, or be a slave.